Evangelical Christendom

"Unum Corpus sumus in Christo."

Nov.-Dec., 1939

The Revival of the Prayer Meeting

THE forthcoming Universal Week of Prayer (January 7th to 14th), calls us all to individual and united prayer. What should we be in these heart-breaking times if it were not for the great privilege of united prayer? When we really pray together, and lay our troubles at the Cross of Christ, there is a real steadying and staying and strengthening of the whole spiritual man. Thank God, we have a Throne of Grace to come to; and thank God if the sharp discipline of war is teaching us how to pray, and how to pray better, and how to pray more, and how to pray with such convinced and believing assurance that we *know* that we have the petitions which we ask of God. The man of prayer will always find his way to the place of prayer. Thank God, the place of prayer is everywhere: "Where'er they seek Thee, Thou art found." But for all that, the recognised and honoured place where God gathers His children together, and speaks to them, and they to Him, will always be the prayer meeting, wherever it is found. It may be in the home, or in a Church, or elsewhere, "where two or three meet together."

In all the long history of the Christian Church the prayer meeting has been the birthplace of the best things that the Church of God has ever witnessed. First of all, the Church was born in a prayer meeting, and the very best things that the Church has witnessed of a spiritual character have had their beginnings in gatherings of the Lord's people. Every revival has begun in a prayer meeting, and the full significance of everything that true, united and believing prayer has accomplished in the Church of Christ will never be known till eternity discloses the wonderful secrets of Divine grace. The prayer meeting is the spiritual thermometer of the Church, and the prayer spirit is the spiritual thermometer and gauge of every Christian life.

Recall the first prayer meeting that ever was held in the Christian Church, as it is described in the first chapter of the Acts of the Apostles. It is interesting to notice that the first gathering of the Christian Church, when it was left to itself, after the ascension of the Lord Jesus Christ, was a prayer meeting! We do not read a word about it being a sacramental feast; *it was a prayer meeting*; and nothing less or more. When those Christians were, first of all, left to themselves, the first thing they did was to get together in prayer in the "upper room." That is what we want to do to-day. We may hardly credit it, but there are scores of churches and chapels in this country and other countries that have not anything that approaches to a prayer meeting of any kind. Is this true? If so, then resort at once to your minister, if he has not got a prayer meeting in being, and get him to start one at once. If he will not, then have an "upper room" in your own house, and meet there with those who love the place of prayer.

All the upper rooms in Eastern houses were not like our upper rooms. Eastern upper rooms were reserved for the best guests, and where they might be welcomed. Have you an upper room where you can receive your best Guest, where you can meet the King? Have you a bedside, or a chair, which you can turn into an altar, and He can

transform into a throne; a crust that He can make a sacrament of, and clean water that, with one of His own smiles, he can turn into the wine of gladness to fill your hearts? We need more of these "upper rooms" in which we can meet together for united and believing prayer if more public united prayer is not possible.

What took place at that first prayer meeting? Read the fourteenth verse of the first chapter of Acts; where it is tersely described. Every prayer meeting should be on those lines, especially on two of them: first of all, the *attendance*, and, secondly, the *spirit*.

First of all, the attendance. Not that there were so many present; there were only one hundred and twenty. But then they were all there; there was not one absentee Christian. They are all mentioned. All the Apostles were there. There was not one of the ministers told off to take the prayer meeting, the others to go where they liked; they were all there. And all the Christian women were there. And there is a sentence at the end which says the Christian men were there also. There was not an absentee.

Now transfer that, as in a figure, to modern times, and see what would happen if the prayer meetings of to-day were like the prayer meetings of the apostolic days, and like the first prayer meeting that ever was held in the Christian Church. Just as every Apostle was there, so in our local prayer meetings every minister would be there; every Church leader would be there. If it is in a Free Church, all the deacons would be there. If it is in a Church of England place, all the churchwardens would be there. Fancy the thirty thousand churchwardens of England and Wales present at a prayer meeting once a week! Why, the Church of England would not know herself! But that is what we want. We want the prayer meeting as it might be, the prayer meeting as it ought to be, the prayer meeting as it used to be; and then some of us ministers would not go about afterwards and say, "We had a nice little meeting," but we should say, "We had the greatest gathering possible; they were all there, sharing the burden, and lifting up their hearts to the Lord."

The other thing in which the prayer meetings of to-day ought to be like the prayer meetings of apostolic days is in respect of the spirit. They were all there, and they were all "of one mind and one accord"; they were all in tune, they were all in sympathy, they were meeting together for a common purpose. We need more unity of heart and spirit and then we shall have more blessing. We can be certain of it. If you want to injure the Church of Christ, if you want to destroy the work of God, if you want to close the pierced hands of your Lord, which are so full of blessing, throw a bombshell of disunion into the midst, or become a dividing source of trouble yourself; it is so easy, and you will accomplish the purpose. But the power and influence that are absolutely harnessed to unity of thought and unity of prayer, and unity of action are wonderful.

And what would follow that kind of prayer meeting? What followed the first prayer meeting? A Pentecost followed; a baptism of the Holy Spirit; an outpouring of the Holy Ghost; a foretaste of the greatest promise that the New Testament contains. The whole place was shaken, and all the people in it. They had new life, and the Apostles had new power, and God had new glory. We want these things to occur to-day. Will they ever occur apart from united Prayer?

Will there ever be in our time a Pentecostal revival, such an outpouring of the Holy Spirit as occurred then? Yes, there will, if we can only revive the old spirit of expectation, and of prayer, and of unity.

Every one of us will be in full sympathy with evangelistic effort to reach the masses. What is wanted, first of all, is not a mission to the masses, or to the people, but a mission to Christians, to stir *them* up. God is using missions as He once did, but it does seem as if God's plan now is first of all *to stir up His own people*, the Church.

That is what we must pray for. We must also pray for the clergy and ministers. We are in fault to a great extent. We must ask God to search our hearts, and show us where the trouble is and how to put it right—to bring the Church back to the first things, to the place of prayer and penitence, that through a revived Church in living unity the whole world may receive blessing and peace.

Headquarters Notes

Crisis and Constituence.—We desire first to remind all readers that the Alliance has not been evacuated from London, or from the Alliance House, No. 19, Russell Square, W.C.1, to which address all communications should be forwarded. The regular work of the Alliance, including at this time the sending out of programmes and the final arrangements for the Universal Week of Prayer (January 7th to 14th), has been and is continued; but, as our readers will understand, new and onerous responsibilities have come from the outbreak of war, and we ask prayer that all concerned may be upheld by Divine grace and encouraged by increase in favour with God and man. Visitors to the Alliance House will find sandbags in evidence, but once behind them faith, hope, and courage are in evidence. We carry on with very much to cheer and cause thanksgiving.

Universal Week of Prayer.—Perhaps it is best to tabulate what we wish to say concerning the arrangements for the Week of Prayer, as it is of importance to enlist the personal co-operation of every possible helper.

1. No check of any kind has been caused to the observance of the Universal Week of Prayer, either at home or abroad. We are thankful to know that the German translation of the world topics for Prayer (as prepared for the Alliance by the Archbishop of York) has been circulated in Germany. A new translation has been possible, Cigogo, for use by people numbering some one hundred thousand in Tanganyika. As we write, parcels of programmes in various languages (some prepared and printed in England) are being despatched to European and other foreign countries. It is encouraging to note that Canada is making heavy requisition of programmes in English, and in orders varying from five thousand copies downwards.

2. Home organization has included special communications to (a) All Rural Deans of the Church of England; (b) All Secretaries of the local Councils of the Evangelical Free Churches. The hope is through these communications to quicken the desire for and manifestation of local unity in the observance of the Week of Prayer. Some encouraging results are already to hand. We cannot too strongly urge the need for early arrangements being made for local united gatherings, where these are possible. Even if evening meetings are inconvenient they can be arranged in morning or afternoon hours.

3. Family Prayers have been remembered and provision made for the Week of Prayer to become a starting point for the daily family altar by the issue of a special booklet providing papers and Scripture readings for each day (January 7th to 13th). A copy of this booklet accompanies each copy of EVANGELICAL CHRISTENDOM posted to members and subscribers of the Alliance. The booklet is supplied under cost price at one penny, and further copies can be obtained from Headquarters on application. Is this booklet in itself not an opportunity for some to recommend it to their neighbours and friends, and thus to engage in personal evangelism? If this suggestion is made a matter of prayer, we shall no doubt be hearing from many of our readers. It should be understood that this booklet is intended only for inland use, or parts of the British Empire to which printed publications may be sent without restrictions of the Postal Censor.

4. We are glad to be able to announce that in preparation for the Week of Prayer a New Year's Day United Prayer Meeting (Monday, January 1st, at 12 noon) is being arranged at which the Lord Mayor of London will attend and take part. Owing to the Egyptian Hall of the Mansion House being in use by the Lord Mayor's Red Cross Fund it will not be possible for this meeting to take place at the Mansion House, but the Rector of the adjacent Church of St. Mary Woolnoth (apex of Lombard Street and King William Street) has kindly offered the use of the Church for the occasion, and this has gladly been accepted. We hope all will gather

who can do so (no tickets will be issued), and all of every denomination will find a welcome.

5. The usual Central London Noon Meetings will take place (from 12 to 1 p.m. daily) from Monday, January 8th, to Saturday, January 13th, at the Central Hall, Westminster. Owing to the evacuation of the larger Missionary Societies, who have hitherto given hospitality to these noon gatherings at their headquarters, it has been necessary to make arrangements for the meetings to take place at a common centre, and we desire to thank the authorities of the Central Hall for their ready acquiescence in the use of their premises. Incidentally we may mention there is accommodation for more than one thousand people at the Central Hall in the case of air-raid warning, and on this ground also the chosen centre is favourable. We urge these daily noon meetings upon all who can possibly arrange to be present.

6. Through the courtesy of the B.B.C. a talk on the Universal Week of Prayer will be broadcast in the National Programme on Sunday afternoon, January 7th, at 5 p.m.

7. We have reached the perfect number, and make use of it to draw attention to the Divine side of the Week of Prayer. Let us not forget that God works for and with those who wait upon Him. Thine is the Kingdom, the power, and the glory. The Universal Week of Prayer will fail of its high intentions without the sacrificial co-operation of all who believe in the power, as well as the privilege, of Prayer and Intercession. Fellowship, too, is of importance. Numbers do not necessarily constitute success. "If any two of you shall agree" remains true, but that is no excuse for small gatherings for prayer, and we hope the various London gatherings announced will manifest attendances even beyond expectations.

The Noon Watch.—The postcard and poster asking that each day *At Noon* when both hands of the clock are lifted together towards heaven, we should all lift up our hearts and prayers to God for a few moments on behalf of our brave sailors, soldiers and airmen, wherever they may be throughout the world, have found general approval and co-operation. The postcard (printed in two colours) is being issued at the rate of about five thousand a week, and the call to prayer has received the approval and commendation of the Chaplains-General of the three Services. We cannot be too thankful for this. May we remind readers that the postcard is supplied at sixpence for twelve, or four shillings per hundred, and the posters at one penny each.

Viscount Caldecote.—Following on his appointment as Lord High Chancellor of Great Britain, the King has been pleased to approve that the dignity of a Viscounty of the United Kingdom be conferred upon the Rt. Hon. Sir Thomas Inskip, C.B.E., by the name, style and title of Viscount Caldecot of Bristol in the County of Gloucester. We append communications which have passed between the Council of the World's Evangelical Alliance and Lord Caldecote, who for many years has been a member and Vice-President of the British Organization, and has rendered valuable services to its work.

19, Russell Square,
London, W.C.1
28th September, 1939.

Rt. Hon. Lord Caldecote of Bristol, P.C., C.B.E.
10, Eaton Square, S.W.1.

Dear Lord Caldecote,

The Executive Council in meeting last Thursday passed unanimously the following Resolution, which it is my honour and privilege to transmit to your Lordship.

Resolution:—

This Council expresses its warm congratulations to the Rt. Hon. Sir Thomas Inskip on his appointment as Lord High Chancellor of Great Britain, and on the fact that H.M. The King has been pleased to approve that the dignity of a Viscounty of the United Kingdom be conferred upon him under the name, style and title of Viscount Caldecote of Bristol in the County of Gloucester.

The Council further wish to express their satisfaction that one who is not only a distinguished lawyer and very able administrator has been chosen and appointed to the high office of Lord High Chancellor of Great Britain, but that Lord Caldecote is

one who under all circumstances is devoted to the Evangelical Faith as revealed in the Word of God, and ready at all times to pay public witness to Christ Jesus as Saviour and Lord.

The Council further wish to assure Lord Caldecote that in the carrying out of his onerous duties he will be remembered in prayer before God by ourselves and other Members of the Council of the World's Evangelical Alliance, of which he is a beloved Vice-President.

On behalf of the Council,

I am, dear Lord Caldecote,

Yours very sincerely,

H. M. GOOCH, *General Secretary*.

House of Lords, S.W.1.
October 3rd, 1939.

Dear Mr. Gooch,

Thank you very much for your letter. I am most grateful to your Council for the very kind and encouraging words in which their congratulations are expressed. I know how steadfastly and earnestly the Evangelical Alliance has worked for the extension of God's kingdom on earth, and I am therefore greatly touched by their message. In these sadly troubled days I am confident that the faith of Jesus Christ is the hope of the world, and the Evangelical Alliance is a great witness to that fact.

Once more thanking you for your message. I am, yours sincerely,

CALDECOTE.

The Rev. C. M. Chavasse.—Our readers will already know that the Master of St. Peter's Hall, Oxford, the Rev. C. M. Chavasse, has been elected Bishop-Designate of Rochester. Mr. Chavasse has for long been warmly attached to the Evangelical Alliance, and has rendered notable services to its cause by tongue and pen. Taking note of the appointment the Council conveyed to the Master of St. Peter's Hall their warm congratulations, as well as their sense of thankfulness that one so distinguished and devoted to the Evangelical truth of the Word of God has been so honoured. In his reply Mr. Chavasse says:—

OXFORD, *August 12th*, 1939.

My Dear Mr. Gooch,

I am very grateful for your kind telegram. May I ask for the prayers of your Council? I had never expected or foreseen such an eventuality; and I was so happy at Oxford. Still, I am clear that it is God's will for me to go to Rochester. Will you pray that His bidding may be His enabling.

Yours sincerely,

C. M. CHAVASSE.

P.S.—Could you let London friends know that I am to be consecrated in Westminster Abbey on January 25th, and how much I should value their support? I am the first person who opposed the Prayer Book (Revised) to be offered a Bishopric. It would do good if other Bishops could see what support and backing there is for such a one, on the part of clergy and laity alike.

Sunday Cinemas and H.M. Forces.—The following correspondence has passed between the Council of the World's Evangelical Alliance and the Home Secretary:—

3rd November, 1939.

Rt. Hon. Sir John Anderson, G.C.B., G.C.S.I., G.C.I.E., H.M. Secretary of State for Home Affairs, Home Office, S.W.1.

Sir,—I am directed by the Council of the World's Evangelical Alliance, British Organization, which represents Churches and Christians throughout the British Empire, to express to you their earnest hope that you will not advise at this time, or at any time, the general opening of the cinemas or theatres on Sundays. My Council understand that this is being proposed at the present time as a measure desirable or necessary to minister to the requirements of H.M. Forces, but they are of opinion that there is no ground for this suggestion or proposal, especially as arrangements have been, or are being made, for H.M. Forces to be entertained with films and performances both at the Front and at the Home Base.

Further, my Council wish to draw attention to the fact that the present urge for the general opening of cinemas on Sunday cannot possibly stand in relation to the requirements of H.M. Forces, as these Forces are scattered and cannot possibly have any relation to the majority of cities, towns or villages where there is not, nor could be, any concentration of troops. It is clear to my Council that the present urge is to gain beyond what is already permitted by the existing Act, without deference to the fact that Sunday is the Day of Rest and Worship, and to establish a new rule or Act (pre-

sumably by orders in Council) which once applied would be unlikely to be annulled even after the present war.

On these and other grounds my Council most earnestly ask that you will use your high office to prevent the present further encroachment upon the sanctity of the Lord's Day and Sunday observance.

On behalf of the Council,

I am, Sir, yours faithfully,

H. M. GOOCH, *General Secretary.*

Home Office, Whitehall, S.W.1.
6th November, 1939.

Dear Sir,

The Home Secretary desires me to acknowledge the receipt of your letter of the 3rd November on the subject of the opening of cinemas or theatres on Sundays, and to say that your letter shall have attention.

Yours faithfully,
(Signed) PHILIP ALLEN,
Private Secretary.

H. M. Gooch, Esq., M.B.E.

Portuguese Evangelical Alliance—A Welcome Letter.—The following letter has been received from the President of the Portuguese Evangelical Alliance, and has been suitably acknowledged on behalf of the Council of the British Organization:—

LISBON, *October 19th*, 1939.

H. M. Gooch, Esq., M.B.E., General Secretary, World's Evangelical Alliance, 19, Russell Square, London, W.C.1.

Dear Mr. Gooch,—I want to send you a few lines, to assure you that your Portuguese brethren, and, indeed, the majority of my countrymen, are in full sympathy with Britain in the trial she is at present coming through.

The Portuguese Evangelical Alliance arranged for the holding of an interdenominational service of intercession in the Presbyterian Church. It was very well attended and a true spirit of prayer and supplication was evident. We are hoping shortly to hold a similar service in the Lusitanian Church of St. Paul, to which we are inviting the Portuguese authorities and the clergy of the foreign colonies.

The Portuguese Evangelical Alliance is making a representation regarding the virtual prohibition of colportage work by the Bible Society in Funchal, Madeira, and we are also making representations regarding the prohibition of the practice of medicine by qualified medical missionaries in the colonies.

As the B.F.B.S. is completing its seventy-fifth year of work in Portugal, and it is also the centenary of the definite commencement of Evangelical work in Lisbon, I have been invited by the Society to give two lectures, one in Lisbon and one in Oporto.

Sincerely yours,

EDUARDO MOREIRA.

Common Prayer

"Ye also, helping together by Prayer."
"Unto Him Who is able to do exceeding abundantly, above all we ask or think."

AT NOON, daily, let us not forget to remember our Sailors, Soldiers and Airmen, wherever they may be throughout the world.

LET US GIVE THANKS—

For the heroic spirit and steady purpose of our people as they face their stern task.

For faith in the God of Love, and assurance that God is Love even in the distractions of war.

For the fellowship that binds together Christians in every country, including Germany, and enables them to pray to the one God and Father of us all.

LET US PRAY—

That the forthcoming Universal Week of Prayer may be throughout the world a fellowship of thanksgiving and petition in the power of the Holy Spirit; the healer of divisions in the fellowship of the one Church, which is the Body of Christ.

Let us humbly entreat God to guard the hearts of His servants from all hate or bitterness, and to fill them with the peace of God which passeth all understanding, through Jesus Christ.

For all refugees, and efforts to relieve their sufferings; for those in captivity and bondage, especially in concentration camps; and for those whose faith is enfeebled through the distractions of war.

That the Council and Staff of the World's Evangelical Alliance, and the work at the Alliance House may be under the protection of God.

That our representatives and workers in all lands may be endued with the power of the Holy Spirit, ever keeping in mind "the unity of the Spirit, in the bond of peace."

The Universal Week of Prayer *

BY REV. EDWARD SHILLITO, M.A.

THERE are at first sight many more exciting subjects for a talk than the Universal Week of Prayer. Some listeners will declare that they have engagements for this week which promise to be of greater interest than to make their way to their church or parish hall and there to pray with others, many of them strangers. They have tried it before and found it a little dull. (Why is it we always find *it* or *them* to be dull?)

It may help us if we call our imagination to our aid, and by its means realise afresh what it is we do when we pray together, and who are they who, seen and unseen, kneel with us. There is nothing more needful in our Church life than to use the imagination. By this it is not meant that we should weave a pretty tapestry of fancies to hide a poor thing. But that we should penetrate into the reality, release the glory that is hidden, see the things temporal, poor as they may be, in the eternal light. We can do for that meeting in the parish hall what St. Paul did for that other meeting of the Christians in Corinth, a little society, "nobodies" in the life of that city: he saw them surrounded by a great company, by "all who in every place call upon the name of the Lord." That is what we are invited to do during this Week; to see all in every place by our side. The means provided by the large and courageous plans of the World's Evangelical Alliance can help us in this. That is why they are made. This year as in many past years the Call to Prayer has been published and read in many languages, by Arabs, Turks, Chinese, Indians, Africans of many tongues, as well as by the peoples of Europe, and never has the response been so great. Nor does this come from one communion of Christians only. What undertones can be heard as the names of these languages are recited, in which the same themes for prayer are set forth! A Babel in their speech! But no Babel in their spirit! by faith we can see ourselves taking our place with others out of every land and tongue. We and they look upon the same face in which shines the light of the glory of God; we hear the same Word; we are humbled together; we sing the same new song. There is one answer rising to the Lord of the World, in whom all the families of the earth are one. This we can make our own.

"Are one." That at least is a claim which should arrest our attention. There is much to remind us in these days of the things which divide man from man. They are building higher and sterner barriers between the tribes of mankind. "Man," as the poet said, "is parcelled out in men." We look eagerly for some reality in which we can know ourselves to be one—a society above the barriers of nations, a kingdom into which they shall come, into which they *have* come from north and south, east and west. It may be in outward show a little thing, that some are praying together out of all the nations of the earth. But to the eye of faith here is the pledge of a unity which has not been broken, and can never be broken. Men look outward on the level of their earthbound life and everywhere they see barriers rising; but when they look above them, they see the One Eternal Reality which *is* theirs. Nothing can rob them of their part in that other country. A countryman once said: "The devil is a good hedger, but he is a bad thatcher." There is in being a kingdom which can never be taken from us. A way which can never be closed.

It may help us to look more carefully at the faces of those who are with us in this act of prayer.

There will be worshippers out of every age of the Church. Church history, for those who know the Church of these days in the east and the south, is not a matter of documents concerned with old forgotten things; it is not dead but living. The Church of all the ages lives over its past again, yes, and it may still be the age of the martyrs. Out of every civilisation they will be with us, some kneeling with us in Pacific islands whose fathers were in the stone-age. They will be entering their little white Churches to

* By kind permission of the B.B.C. Address broadcast on the National wave-length on Sunday, January 1st, 1939.

sing the new song which we sing. With us too will be Chinese in town and village within sound of the guns, dying daily. Last year they met in Wuchang immediately after an air-raid. With us some of the inheritors of the desire of India, who have found the end of their wanderings at the feet of Christ. With us no less are the many who in Europe live in suspense, their hearts trembling with fear of what may come upon them.

Go back in thought once more to that local Church of yours. They will be singing hymns; reading the Scriptures; offering prayers. All a familiar routine. Yet if only we lifted up our eyes we might see ourselves side by side with these others, not it may be of our communion, not of our race, not even of our age, but seeing what we see, hearing what we hear, making the same offering that we make.

Here to the eye of faith is the promise of a new Christendom. Here is a new beginning in the history of the world. Here mankind is one, not in the passing events of this visible world but in the eternal world, which has broken into this world. Here there is an upper room in which the Lord meets with His disciples. For the first time in that room there are faces from new lands and now in that company there are heard for the first time many new tongues. This too we may know when we meet together during this Week.

But what is it that they do when they meet for prayer?

Prayer at the heart of it is an answer to a Divine Word, and that word for the Christian Church must always be the Word incarnate, the Word of the Crucified and Risen Lord. That Word is always the Love of God in action; and to that Word these children of men always make this answer. "Blessed be the Lord God, the Lord God of Israel, for he hath visited and redeemed His people." There can be no Church without prayer, no prayer without worship. Desperate as our needs are, we do not meet first of all to cry out for something which we have not received. We meet to rejoice together in something which we already have and can never lose. Not simply to pray that He will come, but to give thanks that He *did* come and He is here now, and of His Kingdom there shall be no end. We shall sing the new song of those who kneel in wonder before the Lord of their lives, who *has* done great things for them.

"This hath He done, and shall we not adore Him?"

"This will He do and can we still despair?"

There is a unity, struggling to expression, in the prayers, which will rise this Week. It is not a unity which depends upon something yet to be, "a far-off divine event," but upon something, acknowledged, confessed and obeyed. Here is the secret of that unity which all the children of this world know dimly or clearly that they need.

Let us put this first, even at the risk of of being misunderstood. In the Week of Prayer this year there is urgent need that we should bring into the light of God *this* situation, *this* tragic hour in which we are living. How can we help praying the prayer which is in all our hearts: Give to us peace in our time O Lord. But this is not our first call. If we ask what it is that brings us together, let us say, the citizens of London, in the Mansion House at noon tomorrow, and the African tribesmen in Nigeria, and the Chinese statesmen and peasants, we do not find the answer in their common needs, but in their common possession; not in their cry to God, but in the one divine word which they have heard and believed. They are first of all making together an answer to that word of the Living God,

"This hath He done, and shall we not adore Him?"

The outward show which is made may be poor and mean. If we went the round of the earth and dropped in upon these meetings, we might smile at the difference between the reality as we see it and their exalted words about it. But what *is* the *reality*?

If it is true that these men and women are making their answer to a Divine Word, then whatever their outward show may be, they are now taken up unto the life of their Lord, they are now one with Him in His body; they now belong to His endless and indissoluble life. They are making the answer for all mankind, they are the first-born of a new humanity.

With such a calling they are met to bring their intercessions. They come to join in Principal Micklem's words, "in an interces-

sion which never ceases from the Church on earth and the Church in heaven in union with Christ." The hidden glory of that meeting in the local church is here disclosed. Can it really be dull to be there where they are praying with Christ, and in Christ.

Therefore they can come boldly to the Throne of Grace. They can bring into the light this present-day crisis. *Now* is their accepted day, their only day; and they are bewildered, fearful, wandering as men who are in a strange city.

But why *together?* Why "Week of United Prayer"? What can there be in common in the intercessions of the citizens of London and the Indian peasant? Between the Chinese and the Japanese Christians? The fact that they are praying at the same hour is not of any importance; we are not called to pray in vast numbers, so that we may arrest the attention of the Eternal Lord as though with a concerted shout. We need not call Him louder.

This one thing is self-evident. There are dangers against which we must guard. Prayer in the name of Christ can never be an instrument of policy, either for an individual man or for a Church, or for a nation. Nations cannot mobilise their intercessors as they can their armies or navies and air fleets. Churches cannot out-pray each other. If Christian prayer is in reality the prayer of the Body of Christ then there must be a possible unity in intercession and this human scene as one whole can be spread out in this one historic moment before the Lord God and one prayer may rise from the lips of all men. There is a unity of faith and a unity of need. Yes, a unity of need!

It was never more clear than it is to-day that all the peoples of mankind are set within one action. The nations from east and west have been called to play their separate parts out in one drama, and there are no spectators. Those who pray together this Week have not only the same Word to answer, they have the same historic scene to bring into the light of that Word. Men in every land are compelled to make their choice between the same alternatives in the realms both of knowledge and of action. When one has chosen, that choice is felt in the life of all the others. When one suffers, the others also suffer: it is truly said: "if a thorn be in the foot, the whole body must stoop to pull it out."

Strange as it seems, the very hours in which this unity in their destiny is made clear is the hour in which men are blindly struggling to live unto themselves.

In such an hour those who pray together offer the one way which they can offer to the one Lord in whom all the families of the earth are one. A way through them is laid open to the Eternal and unchanging will towards all mankind. What will follow it is not for any man to know. That is in the hands of God. But when we pray together that His Kingdom may come, we offer to Him a way whereby He can act through us in the tangled and bewildered scene in which our lot is cast: His love is round us "like a breaking sea"; it is the glory of those who pray together this Week to open up a way in every land whereby that love may be known, and that Will may be done.

That we should offer such a way; that we should kneel with others from many communions, and many races, that we should unite in the new song with those who have come from many peoples with much that has been learned and much suffered; with much to remember and much to forget; that we should confess that there are allies beyond time, and powers of the age to come—this is our calling.

Perhaps after all it may be an adventure to take part in the prayers of the people of God.

What if that parish hall is transfigured for you and taken up into the large Upper Room where the Lord of the World meets with His disciples?

UNIVERSAL WEEK OF PRAYER. A NEW YEAR'S DAY UNITED SERVICE OF PRAYER

(under the auspices of the World's Evangelical Alliance),

Will take place at ***NOON (12-1 p.m.) on MONDAY, JANUARY 1st, 1940***, and will be attended by

THE LORD MAYOR OF LONDON

In the **CHURCH OF ST. MARY WOOLNOTH** (close to the Mansion House),

NO TICKETS BE SURE AND COME

Polish Protestant Relief Fund

World's Evangelical Alliance (British Organization)
19, Russell Square, London, W.C.1.

Everyone must be filled with deep sympathy for Poland in this hour of her agony, and this sympathy must be turned into practical help. Only a little imagination is needed to realise the terrible plight, not only of many thousands of families bereft of husband and father, but of millions reduced to virtual starvation, thousands rendered homeless, sick and wounded without adequate care, and all in the face of approaching winter. Anyone who has experienced a winter in Poland will know what this means. The need is urgent beyond words, and will become even more so.

We appeal on behalf of those who cannot appeal for themselves, but to whom we all surely owe a debt which can only be repaid at present in practical sympathy and help. A special claim upon such help from the Protestant Churches and Christians of this country, and of other countries, is the Polish Evangelical Alliance, which includes the Polish Lutheran and the Reformed Churches, and all other bodies representative of Protestant Christianity. It is for these our brethren that we plead. A Polish Protestant Relief Fund has been opened, to which contributions are invited so that a substantial sum may be available for relief purposes immediately contact is possible with representatives in Poland accredited to administer relief. Contributions to this Fund should be sent to the Hon. Treasurer, Polish Protestant Relief Fund, 19, Russell Square, London, W.C.1. Every gift contributed to this Fund will be available for relief without deduction for expenses.

(Signed)

CALDECOTE.
GEORGE CICESTR.
ARTHUR WORCESTER.
MARTIN PARSONS, Hon. British Chaplain, Warsaw.
R. BOND, Moderator, Federal Council of the Free Churches.
JOHN W. EWING, President, National Free Church Council.
R. LAMONT, Ex-Moderator, Church of Scotland.
SIDNEY M. BERRY, Sec., Congregational Union of England & Wales.
W. T. ELMSLIE, General Secretary, Presbyterian Church of England.
H. M. GOOCH, General Secretary, World's. Evangelical Alliance.

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	£	s.	d.
Anon	100	0	0
World's Evangelical Alliance (British Organisation)	50	0	0
J. W. Foster	20	0	0
Mrs. W. R. Heaton	20	0	0
Mr. & Mrs. D. M. Hamilton ...	10	10	0
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Col. & Mrs. E. H. Bethell	10	0	0
Rev. E. S. Carr	10	0	0
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Miss M. W. M. Gray	10	0	0
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J. G. Williamson	10	0	0
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Anon	6	0	0
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Mrs. A. O. Shorter	3	3	0
Miss L. E. Tritton	3	3	0
Miss G. Waller	3	3	0
W. L. Wood	3	3	0
Miss M. E. Attlee	3	0	0
Misses Comery	3	0	0
J. B. Dowbiggin	3	0	0
Mrs. Forbes Laurie	3	0	0
Miss J. P. Smith	3	0	0
Rev. E. Symonds	3	0	0
Mrs. K. G. Reed	2	14	9
Miss Wardrop	2	5	6
Miss G. Beattie	2	2	0
Mr. & Mrs. D. McL. Buchanan ...	2	2	0
Rt. Rev. The Lord Bishop of Chichester	2	2	0
Mrs. C. Cole	2	2	0
Mr. & Mrs. J. Cruikshank ...	2	2	0
James Gardner	2	2	0
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Mrs. B. J. Hastings	2	2	0
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Mr. A. & Miss R. M. Holman ...	2	2	0
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Mrs. S. K. Rankin	2	2	0
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W. T. Broughall Woods	2	2	0
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W. G. Chandler	2	0	0
Miss E. Paige Cox	2	0	0
"E. L. & R. T."	2	0	0
Misses Fleming	2	0	0
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Rev. C. A. & Mrs. Hamilton ...	2	0	0
Mr. & Mrs. J. F. Hargreaves ...	2	0	0
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Minnie Lady Jardine	2	0	0
"J. B."	2	0	0
Miss Kitchin	2	0	0
George McAlpine	2	0	0
Rev. & Mrs. W. McLean	2	0	0
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Mrs. N. P. Stewart	2	0	0
D. C. J. Thomas	2	0	0
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E. W. Adams	1	10	0
Misses A. & R. Allen	1	10	0
H. J. Bolt	1	10	0
Rev. & Mrs. C. H. Williams ...	1	10	0
Mrs. E. A. Williamson	1	10	0
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Mrs. M. A. Ashley	1	5	0
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Rev. E. T. Killick	1	1	0
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G. R. Porter	1	1	0
Miss M. Reddan	1	1	0
F. W. Richardson	1	1	0
Rev. G. A. Schneider	1	1	0
Mrs. A. G. Thomas	1	1	0

	£	s.	d.
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T. W. Townsend	1	1	0
Miss M. I. Watson	1	1	0
Mrs. Wilson	1	1	0
Anon.	1	0	0
Anon.	1	0	0
Anon.	1	0	0
"A Sympathiser"	1	0	0
"A Widow"	1	0	0
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Rev. A. Antrobus	1	0	0
R. P. Aspinall	1	0	0
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Mrs. N. H. Higinbotham	1	0	0
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"Inasmuch"	1	0	0
Rev. K. W. S. Jardine	1	0	0
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Miss Selfe	1	0	0
Mrs. G. Smith	1	0	0
Miss H. Smith	1	0	0
Misses Smyth	1	0	0
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Rev. R. W. Stockdale	1	0	0
Rev. T. Temple-Brown	1	0	0
Ernest Terry	1	0	0
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R. H. Wagstaff	1	0	0
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Miss A. M. Wheatcroft	1	0	0
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"W.M."	1	0	0
Rev. B. B. Woolrych	1	0	0
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Rev. Martin Parsons		10	6
W. S. Tomlinson		10	6
Anon.		10	0

	£	s.	d.
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"G.M.B."		10	0
Miss E. M. Hill		10	0
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Miss G. K. Robertson		10	0
Rev. G. T. Shettle		10	0
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E. Thorpe		10	0
A. Walgate		10	0
Per Rev. H. P. Walkden		10	0
Miss D. Williams		10	0
R. Yates		10	0
Sums under ten shillings	20	6	11
Total to November 15th, 1939...	£848	2	11

POLAND TO-DAY

"Within the territory of Poland the inhabitants are not only starving but are plagued by oppressors and by the blighting touch of the Gestapo, which follows every advance of Nazi rule. It crushes independence of mind, punishes patriotism, undermines self-respect, and snaps the links that normally bind together men of the same family or race. On the Soviet side of the partition line the landowners are singled out for cruel treatment, and the peasants, at least for the moment, may sometimes deem themselves gainers by becoming apparent owners of the soil—which they will certainly not be free to cultivate as they will. On the German side large numbers of Poles have been carried off for forced labour in the Reich; others are doing forced labour on their own land. For Germany, to conquer is to crush; and for that reason none of their conquests will ever be regarded as permanent by the conquered races or their friends. The town of Warsaw has been so ruined by the invader that they are hesitating whether to attempt to rebuild it to serve as capital of the Protectorate which they still intend to set up. They are also faced by the problem of having on their hands a population of nearly 3,000,000 Jews—more than three times the number of Jews in all Germany before 1938."

—From *The Times*.

Continental Evangelical Life and Work

(We ask our representatives and friends of Evangelical work in countries of Europe to send us from time to time substantial facts of progress, or of persecution, where such is at the hands of the State, or the Roman Catholic Church, or other ecclesiastical influences. Newspaper reports will be welcomed.)

Poland in Extremis The tragedy of Poland must be upon the hearts of all Christian people, and at this time they must be feeling the urge to be or do something by way of expressing sympathy with those who have been robbed of everything they possessed except their soul. Many thousands have been scattered in poverty over allied and neutral countries; the remainder lie under an iron tyranny, awaiting rescue. Meanwhile, the multitude of the exiles stands in need of immediate assistance on a large scale, and among all the many claims that war makes upon private benevolence there can be none more urgent or deserving than this. It is to minister to this river of suffering that the Polish Protestant Relief Fund was started by the Alliance, and on other pages we announce the first list of contributions. It should be understood that this Fund is not identical with the "Polish Relief Fund," a title acquired subsequent, we believe, to the formation of the Polish Protestant Relief Fund. We agree that in such circumstances as the rape of Poland establishes it would be un-Christian to differentiate between genuine cases of need and suffering, but it must be pointed out, and be remembered, that Protestantism in Poland before the disaster of September, 1939, had nothing to acknowledge at the hands of the Roman Catholic Church, being left to look after itself, and often under abuse or persecution which neglected rather than reflected the Christian spirit and the law of toleration. The Polish Protestant Relief Fund speaks for itself, and we believe a very large number of Christians in this country and in other countries will wish their gifts to flow where the channel of use is not abuse.

Karl Barth on What is at Stake in Germany Writing in *The Christian Century* (Chicago) of September 20th, Dr. Karl Barth takes an uncompromising stand against the Nazi *régime*. He writes:—

"What was and what is at stake? Simply this, to hold fast to and in a completely new way to understand and practise the truth that God stands above all gods, and that the Church in *Volk* and society has, under all circumstances, and over against the State, her own task, proclamation and order, determined for her in the Holy Scriptures. Despite the fact that even to-day many in the Confessional Church will not see and admit it, there could have been no other outcome than that this truth of the freedom of the Church, despite the claims of National Socialism, should come to signify not only a 'religious' decision, not only a decision of Church policy, but also and *ipso facto* a political decision. A political decision, namely, against a State which as a totalitarian State cannot recognise any task, proclamation and order other than its own, nor acknowledge any other God than itself, and which therefore in proportion to its development had of necessity to undertake the oppression of the Christian Church and the suppression of all human right and freedom. Behind this heresy, which I saw penetrating into the Church, there stood from the very beginning the one who soon stepped out as the far more dangerous adversary, the one hailed at the beginning—and not least by many Christians—as deliverer and saviour: Hitler, himself the personification of National Socialism. The Church-theological conflict contained within itself the political conflict, and it was no fortuitous happening that it revealed itself more and more as a political conflict. Because I could not hide this fact from myself and others, because I could not very well begin my lectures in Bonn with the salutation to Hitler, and because I could not very well swear an unconditional oath of allegiance to the Führer, as I should have to do as the holder of a State office, I lost my position in the service of this State and was forced to quit Germany. Meanwhile, the anti-Christian and therefore anti-human essence of National Socialism revealed itself more and more distinctly. At the same time its influence

over the remainder of Europe alarmingly increased in proportion. The lies and brutality, as well as the stupidity and fear, grew and have long since grown far beyond the frontiers of Germany. And Europe does not understand the danger in which it stands. Why not? Because it does not understand the First Commandment. Because it does not see that National Socialism means the conscious, radical and systematic transgression of this First Commandment. Because it does not see that this transgression, because it is sin against God, drags the corruption of the nations in its wake."

Dr. Adolf Keller on the German Church in War

In an article in *The Spectator* (October 27th) Dr. Adolf Keller, of Geneva, raises and discusses the question: "How far shall or can a Church go with its country or nation?" The answer to this question might occupy volumes, but if for the present purpose it is confined to the situation in Germany of to-day, the reply should not be either comprehensive or difficult. It is a mistake to suppose that those whom we may call German Christians are, like Pastor Niemöller, and others representing the Confessional Churches in Germany, in disagreement with or hostile to the Nazi State. Dr. Keller asserts that the group known in Germany as the "German Christians," and a second group, mostly Lutherans, accept the power and policy of the Nazi State, the latter "only trying to build a theological bridge between Church and State by a kind of natural theology." A third group, the Confessional Church (divided within itself into at least four sections) is the only one of these groups which would perhaps be ready to buy the liberty of its faith by suffering and martyrdom like Pastor Niemöller. We point out here that Dr. Keller overlooks, or fails to visualize the large number of unattached Christians in Germany, or those comprehended in the term *gemeinschaft*, represented by and in the German Evangelical Alliance, and other associated organisations directed to spiritual life rather than to oecumenical reunion. Ingorance outside Germany concerning such domestic movements is illustrated by a writer in a religious newspaper in this country who recently remarked that the Deutsche Evangelische Bund was the Evangelical Alliance of Germany. It is nothing of the kind, although with many, and perhaps most, of those associating in the Bund the Evangelical Alliance maintains fellowship and co-operation.

"The War," Dr. Keller remarks, "finds the Churches in an entirely different spiritual situation from that of 1914. And this may be true for the Churches of the whole world. The Church of Jesus Christ is not tempted to-day to identify any secular event or aim with the cause of Christ. There is a conscious differentiation between the World and the Kingdom. The world, even a Holy War, even our traditional churchliness, are tainted with sin and remote from the new life which the Church is preaching. The sermons of Niemöller, published recently, show even in Germany how far a strong evangelical group is from any identification of Christian and secular aims.

"A second difference from 1914 is that even in Germany, with its closed barrier, the Church of Jesus Christ is understood as a world-wide fellowship which cannot be broken by international conflicts and wars.

"A third point must be mentioned. The Church to-day is much more independent than formerly of her traditional forms, theological formulae, denominational interests. The Church is rising above the Churches, just as Christ is rising above the Church. Numerous groups meet to-day in this spirit and are the prelude, in Germany as elsewhere, of a more Christlike world. In these groups the War is certainly no longer considered simply as the result of a clash between opposed economic or political interests, nor of a conflict between controversial ideologies, but as an apocalyptic vision of those 'Principalities and Powers' which are under the judgment of the Lord and are forebodings of the dawn of a new era."

Pastor Niemöller

A rumour has gained currency in this country, and it is probably due to Nazi propaganda of the usual lying quality, that Pastor Niemöller had applied for freedom in order to serve the German Government as a U-boat commander. We did not believe the report at the time, nor should we believe it at any time. Speaking of the rumour recently, Dr. Bell, Bishop of Chichester, remarked:—

"That Niemöller who has suffered so much for his championship of what is right and not what is national, who has resisted to the utmost all attempts to dictate a national policy to the Church, who has been foremost in his denunciation of concentration camps and opposition to Jewish persecution, should, if in full possession of his faculties, take such action is to me incredible. In his own theological teaching before he was imprisoned he was a vigorous upholder of the doctrine that righteousness should take the first place and the requirements of the State the second place. This I cannot conceive—if the truth has been told him and his mental and moral freedom are preserved: his being a supporter of a war which, instigated by the National-Socialist State, is a war fought by that State in the interests of the National-Socialist system and its wrongs. But we must remember Martin Niemöller in our prayers."

The rumour may be said to have been run to earth by the following communication in the *Daily Telegraph* of November 4th:—

"Sir,—I have been asked by Prof. D. Karl Barth, the famous Swiss theologian and personal friend of Pastor Niemöller, in a letter dated October 18th, to contradict all rumours about Pastor Niemoeller's application to serve in the German navy as being entirely untrue. The letter runs as follows:—

"Wenn auch dort das Gerücht umgehen sollte, dass er (Pastor Niemoeller) sich freiwillig gemeldet habe, so dementieren Sie es bestimmt."

It is one of the well-known Nazi practices to bring disrepute upon a man who can scarcely defend himself. It appears quite clearly from the letter of Prof. Barth that the Berlin report quoted in your paper of November 3rd must have taken its origin from that source. I therefore would be very thankful for a short denial of that incorrect message. Believe me,

Yours very faithfully,

ARNOLD A. EHRHARDT.

French Protestants and the War Dr. Marc Boegner, President of the Federation of the Protestant Churches of France has issued a stirring message (addressed to the British Christians) on the subject of the outbreak of war. Dr. Boegner says:—

"May I, as a French Protestant pastor, speak to-day to the citizens of great Britain? There is not a Frenchman who wanted this war into which we are now plunged. Our people are essentially peace-loving and asked no more than to live in harmony with the German people and to work with them to promote the peace of Europe. War has been forced upon us. We are unanimous, we the Protestants of France, with the whole nation in our determination to face it with a quiet conscience, knowing that our Government did all in its power to prevent this catastrophe. Hitler and his accomplices knew that if they attacked Poland our two nations would fulfil their engagements under penalty, in the first place, of being dishonoured and, secondly, of laying themselves open to the redoubled fury of a man intoxicated with the success of his own deceit.

"Like so many French fathers, I have seen my three sons and my son-in-law leave to join the Army. Innocent of all hatred towards the German people, they are none the less convinced, like all their comrades, that this war is a war of liberation. Torn from their business, from official positions, or from the studies which they loved, our children have gone forth into the torment in the knowledge that they may be called upon to lay down their lives. Rest assured that the "peace offensive" which is promised us will not disturb their resolution and that in their fierce desire to overthrow that obstacle to the peace of the world which is the Nazi regime they are prepared to accept with calm and steadfast hearts any suffering that may be theirs, in order that their sons may live in a peaceful world.

"As Christians we cannot forget that for the last six years the leaders of National Socialism have manifested the satanic determination to destroy the Church of Christ. This cannot but give a profound spiritual significance to the war which is just beginning and which is the signal for the unloosing of diabolic forces embodied in the men who, having enslaved the German people, hope also to place the Christian Churches under the yoke.

"In going to the help of invaded and brutally mutilated Poland, France and Great Britain not only fulfil a solemn engagement, not only assure their own defence and that of the small Powers, but their certain victory,

however difficult it may be to secure, will crush the unholy power which aspires to steal from the Church of Christ its true freedom, and in so doing to overthrow the spiritual values which are founded on the Gospel. For this reason, Christian citizens of Great Britain, we are sure that we may rely unreservedly upon your sympathy and your prayers."

Refugee Relief Work Notwithstanding the additional responsibilities of the Alliance on account of the outbreak of war, it is most carefully seeking to further its help, in this country and in countries of Europe, to refugees. There still remain tens of thousands of Spanish refugees, of both sexes and including children, whose plight is even more serious in war-time, and who urgently need the help of voluntary organizations in this and other countries. The help of the World's Evangelical Alliance has largely been given through Pastor Delpech at Pau, who writes to us:—

"You asked me in your letter for information regarding the organisation of the repatriation of Spanish refugees to Spain. An agreement was signed between the French and Spanish Governments which provides for such repatriation. But, on the one hand, the Spanish Government authorises repatriation only in small batches at a time, approximately 500 people daily, this being due to two reasons. First, because of the scarcity of food in Spain, and secondly because the Spanish authorities very carefully sort out all those arriving for repatriation, and want to verify the identity of every one of them before these people are allowed to return home; those regarding whom there are any doubts are sent into concentration camps in Spain. On the other hand, the French Government sends back to Spain only refugees who have expressly asked to be sent back, so as not to incur the responsibility of returning people who might get into trouble over there. Unfortunately, despite all these precautions, it has happened that people who thought they had nothing to reproach themselves with and who wished to return to their country, were not only placed in concentration camps, as stated above, but even sent to prison. At the present time, out of 500,000 Spanish refugees who were received in France, approximately half that number have returned to Spain, chiefly women and children. There are still 251,000 refugees in France, including 181,000 former militiamen interned in concentration camps.

"This brings me to my answer to your second question: How long will it be necessary to help Spanish refugees in France? It is absolutely impossible for us to make any forecast in this respect. In fact, the majority of those who wished to return to Spain have now been able to do so, and those who remain—as far as Protestants are concerned—consider they are unable to return home, at least at present, for one reason or another. Many of them are taking steps to leave for Latin America, but so far concrete offers have been forthcoming only from Mexico, which has already taken 3,000 and will soon receive 2,000, and Venezuela, where it is proposed to admit 2,000 Basques in the next twelve months. You see that there is plenty of margin yet, and that work among Spanish refugees in France is not likely to come to an end soon. This work is at present carried on in two different forms:

(1) Material assistance to Evangelicals;
(2) Work of evangelisation among the numerous refugees in the camps, in the form of distributions of copies of the Gospels, brochures, etc. . . . which also involves expenses.

"I believe you will soon receive the report about activities among Spanish refugees in France during the second quarter; but in the meantime, I hope that the above information will be of interest to you. I pray you to believe in my very brotherly and devoted sentiments."

Religious Liberty in Roumania A correspondent sends us some helpful news concerning the issues from frequent representations made by the World's Evangelical Alliance and other interested organizations to the Roumanian authorities concerning liberty of conscience and worship in Roumania. He writes:—

"I have had sent on to me from Bucarest the new regulations as to the sects. You will be glad to hear that the Baptists, Plymouth Brethren and Seventh Day Adventists have been authorised as religious associations. There are various conditions, which may not prove easy to fulfil. Any religious association applying for authorisation must show 100 heads of families, who belong to it.

Local associations must show 50 members, who are heads of families or self-supporting, but several localities may join together to produce this number. Meetings may only be held in premises set apart for this purpose and this must be notified to the municipality, the prefecture the County authority and the Ministry of Religion. They must be 200 metres from any other house of worship, except such places as existed before June 14th, 1938. Preachers must have done four secondary as well as four primary classes, i.e., eight years of schooling, besides the definite theological training. They must be Roumanian citizens. Proselytising, either individual or collective, is forbidden to all cults in the land. They may not attack the doctrine, ritual, organization and servants of other cults. Foreigners are only allowed to assist at congresses with the permission of the Ministry. They may found training schools, and sell literature with the permission of the Ministry. Copies have to be sent up. In the course of three months the authorised associations have to send up particulars of the meeting house, name and profession of the members who conduct the affairs, name and profession of the proprietor of the house. Also name, dwelling, nationality, age, ethnic origin of preacher, date and studies. Further names, addresses, nationality, age and ethnic origin of the members, what cult he belonged to before, date of leaving it, and if after April 22nd, 1928, number and date of certificate, and who issued it. At the end of each year a supplementary list must be sent of all those who have joined in the course of the year, and those who have left. These conditions are fairly stringent. Still, it is something that they are authorised. The forbidden sects are: Russelites under whatever name they may go, and they have many; Pentecostalists, Shakers, Apostolic Church of God, Penitents, Nazarenes, Reformed Adventists, Reapers, Chilists, Inochentists and Stilists (Old Calendar people). Some of these sects are not bad, but as they forbid the carrying of arms or the taking of the oath they come into conflict with the military.

"I thought you would like to have this full information. It is dated July 15th, 1939, and bears the signature of Nicolae Zigre, the Minister of Religion. He is a Transylvanian lawyer."

Death of Dr. X. P. Moschou The Greek Evangelical Church has suffered a great loss by the passing away of Dr. X. P. Moschou, formerly Moderator of that Church. He passed away at the age of 81, after having served faithfully his Master for 54 years. The son of a Greek-Orthodox priest, Dr. Moschou was converted in his early childhood, and had in later years the privilege of leading his own father to Christ. He studied in the University of Athens and New College, Edinburgh, and he offered himself to the ministry of the Greek Evangelical Church. He served for a short time in Thessalonica, and thence he was transferred to what was to become the scene of the most important part of his life work, Smyrna. The thirty years during which he was the pastor of the Greek Evangelical Church in that city, were years of extensive missionary activity. He founded the Greek Evangelical Alliance of Asia Minor, through which the Gospel was preached in many parts of that country. Himself, he undertook repeated evangelistic tours all over Asia Minor, Egypt and Cyprus. In 1922, Smyrna having been destroyed, he had to come back to Greece, where he continued his work, and was for the last fifteen years the Pastor of the Second Evangelical Church of Athens.

He greatly contributed in enriching the Christian literature in Greek by many original works and translations, and the ministry of books and leaflets written by him has been wide and fruitful.

"I do not hesitate to affirm that, given religious tolerance, which will permit the use of the radio, theatres and large halls for Evangelical preaching, a new era will begin for Protestanism in Spain."

DR. ORTZ GONZALEZ.

Reunion Notes

"In things essential, unity; in things non-essential, liberty; in all things charity."

The Universal Week of Prayer The Week of Prayer affords a unique opportunity for the manifestation of Christian unity, and the furtherance of reunion, and we hope all our readers will feel the personal responsibility and urge to attend local gatherings wherever held, or to assist their arrangement if not already undertaken. We have endeavoured in a leading article to present some pertinent remarks upon the revival of the united Prayer Meeting. Perhaps before the "united" gathering can be reached it is necessary to revise the Church Prayer Meeting (whist drives and dances abound, but in how many places of Worship has the Prayer Meeting long since been given up?) and thus to create an atmosphere in which fellowship with Christians of other denominations is desired and sought. Then there is the question of Family Prayers, and we draw attention to the special booklet, issued by the Alliance in conjunction with the Universal Week of Prayer, providing family prayers bearing upon the topics for each day of the Week of Prayer, with suitable Scripture Readings. A copy of this booklet will be sent post free anywhere on receipt of a three-halfpenny stamp.

In One Hundred Languages It is a thrilling experience to know that the same call to Prayer has been sent out in at least a hundred languages, and not only sent out, but answered. Many voices and languages will take up the topics for prayer from land to land as the day advances. The Christian people in the Coral Islands of the Pacific will meet with us in that fellowship, which is independent of space; in China and Japan there will be eager souls waiting together in the presence of that Lord in Whom they are not divided. Indian Christians speaking many tongues will gather at the feet of the "Christ of the Indian Road," loving India not less but more because of their love to the Lord Jesus Christ. In the lands where Islam is strong there will be voices, few it may be in number, but earnest and fearless, praying for the peoples of the Near East that they may find their true life in Him who was born in the Near East. From Africa there will rise the cry of those who plead for their people awakening so suddenly to the attractions and perils of a new civilisation. To whom can they turn but unto Him in Whom there is neither black nor white?

In the Capital of Uganda we can picture the Christians at nightfall after their day's work is over, climbing the hill upon which stands their Cathedral, and there making known their needs to their Lord. Ninety years ago there was no Cathedral in Kampala! Uganda was not even known to us, but to-day Bishop Willis, late of Uganda, has remarked of its Cathedral: "That Cathedral is intimately linked with the World's Evangelical Alliance, for this reason, that every year during the Universal Week of Prayer people come literally in their hundreds into the Cathedral, even after a long day's work, in the evening for prayer." In Abyssinia, too, voices will be pleading with us, and shall we not plead with them, especially at this time?

The Security of the World Throughout Europe also many will be praying for the rights of the Redeemer in His Church, and when our voices have ceased there will be others taking up the prayer in Canada, in the United States and South America. We are one in our needs these days; and in our prayers we can remember for our comfort and our hope that there is one answer already given to our needs. Do you remember the words of a Nubian Psalm which comes from early Christian days?

"The Cross is the hope of the despairing ones:
The light of those sitting in darkness;
The security of the world."

The security of the world! They will be thinking of this in many lands, and we too shall be thinking that there is a security for all mankind if we are willing to ask for it and to receive it. Is not such a fellowship of praying people "*Universal*" in its character and range? But the word "Universal" may be used not only of

those who pray, but also of the things for which they pray. Never was there a time in which the peoples of the world were asking as they are now the same questions and seeking the same gifts from the hands of God. The Christian people throughout the world are all in the same spiritual condition. Whether they are praying in Tokyo, or in Calcutta, or in Cairo, or in Berlin, or in London, they are praying in the same world. For this world has become a *neighbourhood*. *Universal!* Yes, it is for universal needs we shall be uniting in prayer this Week. Prayer offered by individuals or locally by groups of sincere Christian people may still be universal if they are in fellowship with their fellow-Christians out of every tribe and tongue.

The Soul of England While writing of the Week of Prayer there is a subject closely allied, and of peculiar importance at this time, which claims re-union and co-operation for its own sake. The arresting words which follow fell from the lips of one of England's true sons when, as now, England herself was engaged in a life and death struggle, and an Australian Premier (Mr. Hughes) in one of his speeches asked the question: "What must England do to save her soul?" The Premier answered his own question in equally theological language: "What she needs is to be born again"—an answer going to the root and source of our troubles and those of Europe, and in fact the world. It was Canon E. A. Burroughs (afterwards Bishop of Ripon) who took the question further, and as the World's Evangelical Alliance was petitioning for a Day of truly *National* Prayer, said, at the Queen's Hall, W.: "Some us are convinced that till there has been real and practical recognition of national as well as personal dependence upon God, this nation neither will have nor ought to wish for a peace for which it is not prepared. This is no matter of qualifying to win the war—being good in order that God may help us. What matters for our national future is not so much whether we are able to beat Germany as whether we are going to defeat ourselves. There is a self-conquest which is the opposite of self-defeat and might be called rather conquest by God. Conquest by God is the highest victory; and it is even more important that we should achieve *that* victory than that we should win the war. For only so can we save our national soul: only so can we be born again. And victory without re-birth will be only a danger. We hear people saying: 'We dare not think of peace till we have conquered Germany.' It would be even more to the point to say: 'We dare not even *wish* for peace till God has conquered us.'

"And what a responsibility this lays upon us and the whole Christian community of this country! The heart of the nation *is* secretly aware of its spiritual need. A statesman, who has been acclaimed by all as really voicing the thoughts of the Empire, has gone so far as to express that need in the words of Christ: 'What England needs is to be born again.' But there we stick. The world still awaits a real lead from the Church—a sign that the Church *does* mean what it talks about. The Christian is needed to supplement the politician—to show him the way to the re-birth he desires. It has come to this, that if Christ cannot save England, no one else will; and that, at present, Christ is unable to save England because of the appalling shortage of real Christians in every walk of life."

Not Reforms but Re-birth And summing up an appeal as well as a warning Canon Burroughs concluded:—

"It is to the heroic, adventurous type of Christianity that we twentieth-century Christians are being recalled by the events among which our lot is cast. What England needs is not reorganisation but resurrection, not reforms but re-birth, not new measures but a new type of man—the heroic Christian. The spiritually dead are already stirring in their graves around us—some of them dimly longing to come forth. What we need is the earthquake 'power of His resurrection' to roll away the stones and release them. How is it going to come? Not simply by our meeting at intervals to pray for it in comfort, but by all the Christians who join in such a gathering as this going out in the strength of our united prayer to become (shall I say?) a series of small local earthquakes in their own neighbourhoods.

"Such manifestation of 'the power of His resurrection' will certainly bring with it 'the fellowship of His sufferings'; for

earthquakes, even strictly local ones, are never popular institutions. But the question for a Christian at any time, and for a patriot especially at a time like this, is not whether a thing is popular, but whether it is needed. And it is an earthquake, surely, that is needed to-day, if England is to recognise God and be born again. If we *might* help to produce it, and refuse, we are traitors. A Christian life which, in days like these, lacks the notes of crucifixion and resurrection is a life which is at once useless to its country and a reproach to its Lord. Let us pray, then, not now only, but every day, for the soldier-spirit to come into and renew our comfortable Christianity. 'Teach us, good Lord, to serve Thee as Thou deserveth: to give, and not to count the cost; to fight, and not to heed the wounds; to toil, and not to seek for rest; to labour, and not to ask for any reward, save that of knowing that we do Thy will: through Jesus Christ our Lord.' "

War-time Gambling "War-time Gambling" is the title of a circular which has been prepared for Church and social workers by the Churches' Committee on Gambling.

"In a war-time atmosphere," the circular states, "gambling always thrives among groups of men who seek relief from monotony and diversion in danger. A recent broadcast talk told how the men in a hunted submarine lying on the bottom of the sea ran sweeps on the time between the explosions of depth charges. Educational work and special literature are needed to check the growth of gambling habits, but private gambling is not a serious social menace. The principal danger lies in the mass gambling movements organized by financiers and promoters who exploit the facilities provided by modern publicity and public services to enrich themselves regardless of social consequences. Most of these schemes were stopped by Government regulations on the outbreak of the war. Promoters, however, lost little time in adapting themselves to new conditions and securing the relaxation of regulations."

On the subject of football pools, the circular recalls that a deputation from the promoters has been told by the Postmaster-General that, in view of the strain already thrown on the Post Office by the war, the further burden involved by the resumption of the pools would not be justified at present. "The fight, however," adds the circular, "is not finished; the promoters are reported to be taking up a new position and planning pools which can be run without overburdening the Post Office. But their concern for the overworked Post Office staffs would appear to be only a secondary consideration; one big firm has already launched a gigantic competition which is little more than a thinly disguised gambling scheme."

Fun fairs and amusement halls, it is stated, have easily survived the shock of war. "Some of the smaller places in evacuated areas," the circular proceeds, "have been closed down and the machines removed with the population. Larger saloons have simply blacked out their lights and carry on. Business at first decreased, but is coming back again. In some places visited, women and young people at certain hours crowd round automatic machines and doubtful games of skill, where women gambled for groceries with their babies parked in perambulators nearby. . . . Advocates of State lotteries have seized the opportunity to renew their efforts. They plead for war-time lotteries to augment war relief funds and for premium bonds to sell Government war loans."

The Primate on the Duty of Christians Addressing the Canterbury Diocesan Conference in the Chapter House of the Cathedral, the Archbishop of Canterbury asked if we could doubt that the world was now confronted by the menace of a force which was really and truly evil? It was clear, he said, that we were using no mere language of exaggeration when we described this spirit armed with ruthless force as in truth satanic. Certainly it was a negation of all that Christianity had tried to effect in the life of nations. Indeed, it was a manifestation of anti-Christ.

"If this be so," said the Primate, "what are the alternatives which confront the Christian citizen? On the one hand, is he to sanction and support the use of the only means, however terrible they may be in their consequences, by which this evil force can in fact be resisted? Or, on the other hand, because the means are so terrible, is he to stand by and allow this evil force to have its way? There are some among us who feel

so passionately that the use of countervailing force with all these terrible consequences is so clearly against the mind of Christ, that as Christians they cannot in any way associate themselves with the war. I cannot agree with them. But I must needs respect their conscience. Indeed, I value their witness of sincere Christian conviction, and the fact that liberty to express it is allowed is a proof that this free country recognizes the claim of freedom of conscience.

"But I would ask these good people to believe that other Christians can take a different view of their duty with equal sincerity of conscience. They are not alone in realizing the manifold distress which war must bring. Indeed, as a great French thinker has said, it is the very anguish of Christians to be often compelled in a world of mingled good and evil to choose the lesser evil, in order that a greater evil may be averted. We are compelled in conscience to believe that immunity from suffering can be bought at too great a price if it means allowing something intrinsically wrong to prevail in the world. Thus, I cannot bring myself to doubt that the Christian citizen is fully justified in giving his support and service to his country in the task which it has most unwillingly but resolutely undertaken.

"I have already warned the clergy against the temptation to indulge merely in what are called patriotic sermons. The real voice of the Church must always be that ultimately evil can only be overcome by good. War may avert the evil. It cannot of itself achieve the good. A mere victory of arms may indeed be barren unless in place of the evil spirit driven out a stronger spirit of good comes in."

It was not now, and would not be hereafter, the duty of the Church as such or of its leaders to attempt to formulate the actual terms of peace. That was the responsibility of statesmen. But it was, and would be, the duty of the Church to do its utmost to secure that the terms of peace were not inconsistent with the Christian spirit.

The Premier of Canada's Broadcast Message The war against Nazi Germany is "a Crusade" to save Christian civilisation, Mr. Mackenzie King, Canadian Prime Minister, said in a broadcast address from Ottawa.

"The Nazi doctrine," he continued, "is the very antithesis of the Christian Gospel. If it prevails, there will be an end to our Christian civilisation. It will prevail unless men are prepared to sacrifice their lives in opposing it. That is why the present war is for the Allied forces a Crusade.

"Contrary to every hope and wish I have ever entertained I have been compelled to believe that only by the destruction of Nazi-ism and resistance to ruthless aggression can the nations of the British Commonwealth continue to enjoy the liberties which are theirs under the British Crown, and the world itself be spared a descent into a new terrible age of barbarism. The time has come when to save our Christian civilisation we must be prepared to lay down our lives for its preservation. The young men who are enlisting in our forces to-day to serve on land, sea, and in the air are first and foremost defenders of the faith."

Unbroken Fellowship—The War and the Churches Writing on this subject after the meeting at Geneva of the Central Bureau for Inter-Church Aid (at which a resolution was adopted urging the Church of Christ, if war should break out, not to lose her inner unity, but to maintain as far as possible her evangelical solidarity) Dr. Adolf Keller says:—

"Now, as in 1914, countries and nations are at war. Now, as then, the value of human life will sink terribly, Christian Churches, especially in Middle and Eastern Europe, congregations, religious communities, charitable institutions, are in danger of being wiped out. Yet the holy fellowship of the Church of Christ and the communion of saints remain.

"The Church does not stand where she did five-and-twenty years ago: she is better prepared spiritually, and there are tokens of an unbroken fellowship strengthening the faith in a supra-natural Christian Society. Here are some of them.

"First, the Church is more alive to-day to the fundamental difference between Church and World. A Church-consciousness has grown and a realisation of the otherness of the World with its sin and revolt against God from the Church of Jesus Christ as an organism which, though in the world, cannot be confounded with it. The Church has heard the challenge of the Oxford Con-

ference; Let the Church be the Church! Where she is, the Kingdom of God will no longer be identified with worldly power.

"Secondly, there is evidence that a sense and conviction of deeper and wider fellowship has grown. In spite of racial, national, linguistic and denominational frontiers, the various branches of evangelical Christianity know to-day something of the *Una Sancta* and of that indestructible communion which not even war can sever. Even statesmen and business leaders have borne testimony that in the Church is the world's hope for the future.

"Thirdly, the belief has deepened that human differences, even ecclesiastical and theological differences, have not that final importance once attributed to them. Controversial differences have become minor elements in the life and faith of the Church. We have learned to tolerate differences of opinion and theology because we can lay them at the feet of the Lord of the Church. He stands upright in our midst at a moment when States and Churches are menaced with the end."

Facing the Situation Dr. Keller concludes: "Let us face the situation. It seems as if in some countries the Church may be dissolved into congregations, congregations into groups, these groups severed into unattached individuals or into twos and threes. But, even if Churches, congregations, Christian organisations cease as entities, Christ as Son of God abides, calling the twos and threes into communion, into a family, into a Church, and it, inspired by new understanding and the knowledge that He is in the midst, will be prepared to tackle the concrete tasks set at her feet by the Sovereign God. What will she do?

"She will preach her message of redemption through faith in Jesus Christ. She will point out that God is sovereign and above a world that believes in violence and above a world arms. She will struggle for the Truth against a lying propaganda. She will render her service of love to suffering humanity. . . .

"Jesus Christ calls to action, and, with prayer, concrete help strengthens the faith of brethren elsewhere, inspires hope, and gives evidence of our solidarity which cannot be shaken, so long as Christ remains with us, 'even to the end of the world.'"

Anglo-German Christian Unity A Service which expressed the unity and fellowship of English and German Christians was held in St. John's Church, Smith Square, Westminster. It was held under the auspices of the Christian Council for Refugees, and attended by a large congregation of English people and refugees from Germany, Austria, and Central Europe.

The opening prayers by the Rev. W. W. Simpson, General Secretary of the Council, were in English; and after the hymn, "A Safe Stronghold," Pastor W. Busing read the lesson, first in English and then in German. More prayers followed in English —for peace, for "those we love who are now serving their country," for "the wounded and sufferers of all nations," and for "our enemies." It was in this last prayer, perhaps most of all, that the power of a common faith to overrule national differences was apparent, for here German and English alike prayed that there might be "a speedy end of all war, hostility and enmity to all that be our enemies." Many of those in the church had relations and friends fighting on opposite sides. This unity was apparent again when, before his address, Pastor F. Hildebrandt, a former curate of Dr. Martin Niemöller, offered German prayers for German homes, exiles and prisoners of war, and for "the Fatherland." At the end of these the members of the congregation, each in their own language, recited the common prayer of all Christians —the Lord's Prayer. Pastor Hildebrandt's address was preceded by one by the Bishop of Chichester.

Dr. Bell took as his text "Christ is our peace who hath made both one, and hath broken down the middle wall of partition" (Ephesians ii, 14). "It is," he said, "a wonderful sense of fellowship which has brought us here. I can see it in your faces. I can feel it in the spirit in which you listen. I can hear it in the way you sing. Some of you have the common bond which naturally belongs to those who come from German or Austrian homes. But the fellowship which we experience is not that of nation or blood. We who meet for intercession and an act of witness are gathered at the beginning of a tragic war between the French and British nations on the one hand, and the German

nation on the other. We are British folk and German folk to whom our own homes and people are dear, because they are God-given. But in spite of the divisions which set armed forces against armed forces we, in this church, are united, because of our Christian belief, and because of the sufferings which have made the members of one of these two nations the guests of the members of the other. In the very midst of national separation, Christ has broken down the middle wall of partition. In the very midst of war He is our peace. . . .

"Physical contact between Christians in England or France and Christians in Germany is no longer possible for the moment, though prayer and intercession go on. But in the warring countries, the refugees are the reconcilers, the ambassadors of unity, the mediators between nations. It is so in France where German exiles find a new home in that hospitable land. It is so in Britain. And here is a vivid example of Christian unity. In this present body of Germans and British, who are Christian believers, the fellowship is evident, the spiritual contact has a visible expression. It stands for something very rich which must at all costs be maintained. Because British worship with Germans, and minister alongside of Germans, in the very midst of war, here is a local manifestation of the Oecumenical Church. Here is a precious illustration of that unity in Christ who is our peace, which overcomes divisions, and transforms the relationships of nations, classes, and men."

Prayer the Secret of Peace

In his concluding remarks Dr. Bell said: "I believe that through prayer the greater part of our anxieties and fears can be relieved. . . . Remember in your prayers those who suffer more than you—the persecuted and starving Poles, the victims of compulsory repatriation from the South Tyrol, from the Baltic States, from others parts of Central or Northern Europe, the prisoners in the concentration camps, the prisoners of war, and the interned, the unemployed and the hungry, the wounded, the fearful, and the dying. Let us all make much of the fellowship which is thus offered to us through the sacrament of prayer. And remember that we who stand beside you wish to help you ourselves in all ways that we can. You know that we believe in you. You know that we shall pray for a better and nobler Germany just as you pray for her; and that we shall pray for peace and for deliverance from all evil just as you do. We know that there are faults in England's history and that we have sinned against other nations. We shall pray for a worthier England, and ask you to pray for her too. We shall both pray also for a happier Europe, in which all men and races and nations may live justly and freely together. We shall pray that God may shorten the war, and may overrule the terms of peace."

A safe stronghold our God is still,
A trusty shield and weapon;
He'll help us clear from all the ill
That in our days shall happen.
The ancient prince of hell
Hath risen with purpose fell;
Strong mail of craft and power
He weareth in this hour;
On earth is not his fellow.

With force of arms we nothing can,
Full soon were we down-ridden;
But for us fights the proper Man,
Whom God himself has hidden.
Ask ye, who is this same?
Christ Jesus is his name,
The Lord Sabaoth's Son;
He and no other one
Shall conquer in the battle.

MARTIN LUTHER.

"BECAUSE thou hast made the LORD, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling."

See Psalm 91. 9-10.

WORLD MISSION NOTES

The World's Evangelical Alliance and Mission Unity

It is a commonplace that Unity in the Mission Field is greatly in advance of Unity at the home bases. In the home countries there has not been anything like the universal observance of the Week of Prayer that characterises the Foreign Field. In every Mission Field where opportunity offers, the Week is observed, and men and women of different Churches and Missions bow together before the Throne of Grace. In Japan, for example, the programme is circulated in English and Japanese, and every Missionary receives a copy. 30,000 copies are printed in Japanese and are supplied to every Japanese Pastor and Evangelist. It is the same in China and throughout the civilised world. The first week of each new year is Unity Week throughout the mission world. Its blessings are appreciated by workers and people, and we thank God for the privilege of co-operating in this way. We may safely say that the letter of invitation and topics for prayer during the Week of Prayer have an ecumenical influence unequalled by any other document published in London.

The Home Base and Missionary Effort

The war may show us our defects. Is our Christian life what it ought to be? The future of Missions depends under God on the raising of the level of our Christian life. Missionary converts have been taught that war is wrong between Christian nations as well as between non-Christian peoples. Now, again, they see the Christian Old World in arms, and wonder at the spectacle. What will they think if we neglect our missionary enterprise? Wherever representatives of the Cross of Christ are found it is our duty to support them even more heartedly than in the past. This can only be done by deepening the home spiritual life, and once more we return to the root principle of all work for God. Those who help and those who work must be out and out for Christ, and show their love to Him by proving their brotherhood in Christ and union one with another.

The War and Foreign Missions

In an interview with a representative of the *Life of Faith*, Dr. Cash, General Secretary of the Church Missionary Society, has provided some interesting comments upon the impact of war upon the Missionary Societies. The following Minute of the Committee of the C.M.S. presents a front which is indisputable as regards the crisis and continuance:—

"That the Divine command to preach the Gospel to every creature is not conditioned by earthly circumstances, whether of peace or war; the Gospel of Jesus Christ as a message of reconciliation and peace for all nations is not invalidated by the present conditions of strife; the carrying on of missionary work, far from being less necessary than heretofore, is the most urgent task confronting the Christian Church. That throughout the war period it is the duty of the Church to maintain its world mission. The committee recall to-day the fact that the Society was founded during a long period of war. They . . . see in the present crisis a clear manifestation of the need of the whole human race for the Gospel of Christ. . . ."

Dr. Cash is of opinion that the effect of war upon the minds of heathen people of so-called Christian nations is not necessarily injurious judged from the standpoint of fighting one another, but that they may rather regard it as "the rising in material fashion of the forces of evil." China is an instance of this, and Dr. Cash reminded his interviewer of the wonderful manner in which the delegates to the Madras Conference (Tambaram) showed their fellowship with the Japanese and kept out all bitterness and war fever.

Turning to Africa, Dr. Cash observed: "The non-Christians are on the political side solidly pro-British, because they saw the methods of German rule. I think they feel that Great Britain, with all its failings, does seek to rule Africa for the Africans. In Tanganyika—which was German East Africa—there is no German party except the Germans themselves. The Africans expected Mussolini to come in, and they had a remembrance of Abyssinia, and were very much

alive to the situation. Even in some African towns unknown to us sixty or a hundred years ago, they have been having A.R.P. practice. The most steadying influence in all the Protectorates is the Christian Church."

"The Governments," Dr. Cash said, "have asked us to keep going all the missionary work we can: they hope we shall not close any. Their sense of the value of Missions produces an answer to the critic and a challenge to the indifferent."

The War and German Missions On the subject of German missionaries in British possessions or mandated territories, Dr. Cash explained that where they have been interned, arrangements have been made that British or American missionaries shall supervise their work and keep it all going as far as possible. It is proposed that it shall be handed back at the end of the war, together with the property, which is to be regarded as German, and not sequestrated.

The Government has practically given an undertaking that this shall be so. In Tanganyika German missionaries have been allowed to sign a document in effect putting them upon parole. It was part of Hitler's policy to permit missions there. The Basle Mission, German-Swiss, was the largest missionary society in Germany, but with its headquarters at Basle. When the war began all the German members resigned, and it became automatically Swiss and cut itself out of the war, and hopes the position will be recognised. Its numbers, however, will be greatly reduced.

Concerning the general situation, Dr. Cash said: "The war has come at a time when missions have been developed in a way unprecedented in the history of Christianity. Churches are extending through their own witness in an amazing way. Last year in our own Society we had more than 52,000 adult baptisms. That means immense labour on the part of the missionaries and genuine conversions.

The War and Missionary Funds In two directions war is affecting the home base and thereby mission work abroad. Men who had made up their mind to volunteer for missionary work have joined the Forces. This will mean a shortage of men to fill the gaps caused by death and retirement. There is also the keenest anxiety about funds. But God will answer prayer, and send to the administrative committees the needed funds. Now we see heavier burdens laid upon the people, dividends failing to reach their normal level, the classes who help missions financially poorer than they were, and the classes that are better off are precisely those that do not come to the help of the Lord in the fight with sin and darkness. We all have to deny ourselves, and those who have given their hearts to God must make up their minds that the last luxury (which is to them the first necessity after the maintenance of health) to be denied, is the support of the work of God. This spirit is abroad, and while Missionary Societies are cutting down expense to the lowest possible figures, they know that it will be hard to maintain the ground won from heathendom. Many overlook the fact that the rise in prices is world-wide, and thereby places extra burdens on our missionary committees. With faith in God, the work entrusted to His servants will not be permitted to fall to the ground.

The Continental Societies must suffer even more than those of Great Britain. It is gratifying to know that the British missionaries in Africa have already won the gratitude of German missionary headquarters by their fraternal help to German missionaries in distress. This is as it should be. The claims of Christ demand brotherly kindness at such a time.

Religious Liberty in Korea A missionary of the Presbyterian Mission in Korea on the eve of returning to the field comments as follows upon the conditions of religious liberty in Korea, and asks special prayer for the persecuted, suffering Korean Christians.

"Conditions in Korea are far from happy. Many are suffering for conscience' sake. Christian work is badly disrupted. Yet many valued friends and counsellors believe that this very condition constitutes a call to me to return.

"Possibly little active work can be done for a time; but 'they also serve who only stand and wait' if that waiting be in a spirit of courage and expectancy, and plans for the future can be formulated by those on the ground. Perhaps in going, therefore,

we can say what Paul said when journeying to Jerusalem the last time: 'I go, not knowing the things which may betall me there'; but, to change the application, 'only knowing that bonds and imprisonment' await many of God's children in every city of the country, await Koreans but newly called to life in Christ; and some of these people will be strengthened and comforted by our presence.

"The fact that consistent Christians, Koreans mostly, but also some Japanese, are undergoing suffering, even persecution, for Christ's sake, is not unique in this present world; but it does constitute a call not merely to some to go but to all Christians everywhere to understand the situation, to pray, and to support those forms of consistent Christian work that are still possible.

"The truth is that consistent Christianity and true religious liberty throughout the whole Japanese Empire to-day are, humanly speaking, in peril of extinction. Every Christian who has God's truth and cause at heart needs to understand this and face whatever duty may be implied in it for him.

"Some can only pray, but only if they pray can they meet their high privilege. Japan needs to be arrested in her headlong course by which she is injuring her own life and peoples if not as much as she is injuring China, at least very greatly. As in some other countries so also in Japan, where there was and is so much potential good, it is a major tragedy that she should determinedly turn to pagan gods and to the worship of force, the two entailing the subversion of so much of human dignity and worth. Threatened by that reversion to exultant paganism and force a great work of grace in Korea is standing in jeopardy, spiritually and physically."

Missions in Albania It is some years since the writer visited Albania (then the smallest Kingdom in Europe) and reported on the difficulties of mission work in this sphere of "world missions." Still, the light has been kept burning, and the following letter received as late as last September will evidence the fact of carrying on under difficulties, and not without harvest from seed-sowing. Our correspondent says:—

"It was a pleasure to receive the invitation to participate in the forthcoming Universal Week of Prayer in January, 1940, carrying with it our assurances of fellowship with you at that time.

"You will rejoice to know that as yet there has been no hindrance of our work, neither the slightest cognizance taken of its activities. Accordingly we have suffered no modification whatever in our public preaching services, the Sunday School, nor our colportage work and village evangelism. Now, however, we are face to face with the authorities about permission to print tracts. Nothing can be printed without their authorization. We have a fine tract for Moslems now being considered by them; the outcome will be somewhat of an indication as to our future here. Happily we have been enabled to go through the Orthodox districts of Kortcha, and through all the Orthodox villages hereabouts doing house-to-house tract distribution and Scripture colportage work. Our similar effort among the Moslems must await the release of this or some other tract which we may print. God gave us several most encouraging experiences in that first part of our work; we are anticipating the remainder. If possible, we also want to release one missionary and one colporteur to extend this work throughout the larger towns of the country.

"You did not know possibly of the additional workers who are now co-operating with us in this country? The Hungarian Reformed Church wishes to undertake a work among the Moslem population, especially, of this country. They sent here to Kortcha last December their missionary, Mr. Lajos Parragh, who has succeeded very well in learning the language. He now has a Sunday School class which he teaches in Albanian, and really does effective work. The matter of a visa for residence is still oscillating among the hierarchical pigeon-holes, but he is meanwhile doing his work. His Church is ready to send in other workers and await simply his return visit and recommendations. It was interesting in the light of this development to notice in EVANGELICAL CHRISTENDOM of May-June the reference to Albania, followed by the note on Hungarian Protestantism. There really is quite an interesting association!

Books Worth Reading

THE MISSIONARY CHURCH. By W. WILSON CASH, D.D. With Foreword by the Archbishop of Canterbury. (Church Missionary Society. 7/6.)

This notable book, perhaps the most notable of the year in Missionary circles and work, presents a "Study of the Contribution of Modern Missions to Ecumenical Christianity." It is a book which can and should be read by all, especially those to whom the Author is "a faithful and beloved brother, who is one of you," using this in its widest application to the Church of Christ universal. Dr. Cash completes this year thirty years in the service of the C.M.S., after which he is able to say, "The more I study the Missionary history of the nineteenth century and its achievement in the growing universal Church, the more I am convinced that what happened in the Evangelical Revival and the founding of missionary societies was part of God's purpose for the world, an unfolding purpose which we see more clearly to-day than our fathers did in 1799 when the C.M.S. started on its career." The argument of the book is that through the work of Missions the Church has became ecumenical. Dr. Cash looks not only back but into the future and visualises a Church worshipping, witnessing, united, God's instrument to bring in His Kingdom. The contribution of Missions to this, as the Author believes, Divine plan is the theme of the book throughout, and there is much, very much, enlightening and exhilarating reading supporting the argument. There are two main sections, "Missions yesterday and to-day," and "The Ecumenical Church." Failures and successes are carefully and fully treated upon, and a notable chapter is that entitled "The Church that is to be." It is a volume to be read and prayed over, and we confidently recommend it to our readers, especially in view of the coming gift season.

H.M.G.

THE WORLD IS OUR PARISH. By JOHN H. RITSON. (Hodder and Stoughton. 8/6.)

With the Author of the foregoing volume, Dr. Ritson is a beloved member of the Council of the Evangelical Alliance. When we heard that Dr. Ritson was preparing some reminiscences of his long and useful life we anticipated an interesting volume, and we have not been disappointed. For more than thirty years a Secretary of the British and Foreign Bible Society, Dr. Ritson has been able to produce more than an autobiography, interesting as this might be, his volume is packed with experiences at home and abroad, in fact as he mentions, "a series of sketches of the work in which I have been engaged, set against a more or less personal background." Even the Index is illuminating and arresting, and one can only regret that his is the only name not mentioned! How many stalwarts are quoted, and what a wealth of fellowship and friendship accompanied the author during his long service to the Bible Society. Another book to be read and most suitable as a gift volume, for it should be widely circulated. May we all be able to say with Dr. Ritson, "I am a man of one Book. I continue also to move around the Church as the second focus—I believe in the Holy Catholic Church . . . the Body of which Christ is the Head, embracing all His disciples of every communion."

H.M.G.

THE CHALLENGE OF CALAMITY. By S. NOWELL-ROSTRON, M.A., B.D. (Lutterworth Press. 7/6.)

The author tells what a keen refreshment he has formed in writing this book. His pleasure and profit will be shared by his readers. The Book of Job, of which this is a commentary, is not easy to understand, but this book makes it live and makes clear its meaning and message. This is a time of deep anxiety and perplexity, and this exposition of Job will help those who read it to strengthen their faith in God when His providences seem strange and dark. The whole book is gone through and the arguments of Job and his friends are made plain. It is a scholarly book, but one which the general reader will find most interesting and intelligible. The challenge of calamity has come to us all to-day, and doubts and questionings must arise which are difficult to allay. The patient reading of this book will deepen faith and hope. The Book of Job is among the immortal literary treasures of the world, and "its spiritual insight and power gives it with equal certainty its place in the Jewish and Christian Scriptures." We warmly recommend this as a book for the times. It will deepen the assurance of all who read it that our God is a God who cares.

W.T.R.

Under the title THE HOPE OF THE FUTURE, DR. BELL DAWSON (Fellow of the Royal Society of Canada), Montreal, Canada, has issued a small volume, which we confidently recommend to any reader wishing to know with certainty where the world stands to-day as regards the present and future of God's plan for mankind, as revealed in (a) the Bible, and (b) the Lord Jesus Christ, Who was, and is, and is to come. Dr. Dawson has succeeded in avoiding all cranks, of prophecy, or of numerous organisations professing to hold or offer the key to the Scriptures. The booklet would be ideal for Advent gifts, and may be obtained (price sevenpence, post free) from the Publications Department, World's Evangelical Alliance, 19, Russell Square, London, W.C.1.

All books for review under this heading should be addressed to the Editor: "EVANGELICAL CHRISTENDOM," 19, Russell Square, London, W.C.1.

SPIRITUAL REVIVAL IN SPAIN SEE PAGES 13-15

JAN.-FEB., 1939

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EVANGELICAL CHRISTENDOM

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93rd ANNUAL MEETING

IN

THE CAXTON HALL, WESTMINSTER
(Great Hall)

ON

THURSDAY, JUNE 1st, AT 3 P.M.

(NO TICKETS REQUIRED)

The Chair will be taken by

THE ARCHDEACON OF LONDON

(The Venerable E. N. Sharpe, M.A.)

The Speakers will include

THE BISHOP OF CENTRAL TANGANYIKA

THE REV. LIONEL B. FLETCHER

SENOR CARLES JUST (Spain)

DR. J. W. EWING

(President National Council of the Evangelical Free Churches)

REV. J. CHALMERS LYON

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. . . . *And others* . . . .

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